

REMOTE VIEWING SESSION DATA

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*****
*
* Remote Viewer : LB 618
* Interviewer : ED 099
* Observer(s) : _____
*
* Date : 06/08/86
* Starting time : 1308 hours, local 348500 827109
* Site # : 0713
* Site Acquisit.: CRV ERV PRV ARV BRV Other _____
* Working Mode : GT HEM Other _____
* Feedback class: A B C
*
*****

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*****
*
* Ending time : 1430 hours, local
* Notes : _____
* Highest stage : 06
* Evaluation : +
*
*****

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*****
*
* Actual site : MEDJUGORJE, YUGOSLAVIA
* RV summary : _____
* : _____
* : _____
*
*****

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9 JUN 86
FT. MEADE
1308 HRS
ED.

PI/AV NONE.

348500
827108

A: ACROSS
CORNER
UP
HAND
RAGGED

B: LAND

SZ: BUMPY

AOR BNC.
SMOOTH/ROUGH
LIKE WATER WORN
ROCK.

348500
827108

A: V

CONF. BNC

348500
827108

A: CORNER
UP
HAND
RAGGED
B: _____

ACROSS
SMOOTH
HAND
MAX MODE

B: _____

A:

CONF BNC.

(2)

348000
827102

B: coming
rising
smooth
warm

B: _____

A: ANKUS
FEARS
smooth
warm

B: structures



A: BACK
CIRCULAR
warm
smooth

COFFEE BACK.

SZ? SILENT
"BONK" SOUND

BOC REC.
LIKE HANDS
HITTING MOTOR

CONVULS
LIGHT COLOR

3

348500
827109

miss B46.

348500
827109

ABONC.

348500
827109

A: com
nisc
suesp
vma

B: com

A: AUCOR
ACMS
TAWB

B: STRUCOM

B: AUCOR
com
down
AUCOR
AUCOR

miss ANK.

SZ: AUCOR FEE
DARK

WITS
STAN
STINOS
SQUANISH

ADL ANK
LICKS WITS
HOUSES, SEC.
ON MAJORA.

24

348500
827103

AS ACROSS
AN UO
WHY
SUSPECT
MOTIVATION
B: STRUCTURE

SL: BUMPY

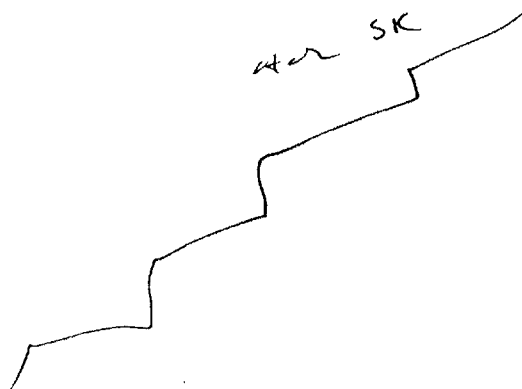
FOR THE
RIBBED
LIKE A
WASHBURN.

FOR THE
SIDEAL

WHITS
SHINY
ROCK LITH

FOR SK

FOR THE
LIKE A
SYMBOL



5

"PLASTIC" FEEL
DRY
DUSTY TASTE
NORMAL TEMP
POOR SOUNDS.

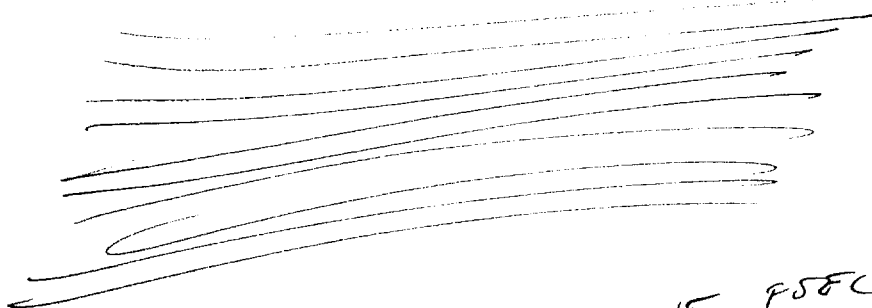
ALL FEEL
LIKE A BLOW.

"PLASTIC" FEELING

ALL FEEL
LIKE A BLOW.

816
LOW
ROTATION
HORIZONTAL

ALL SK
LIKE STOPS.



RESILIENT FEEL

ALL FEEL
LIKE PLASTIC

WIDE
SLOPING
DOWN

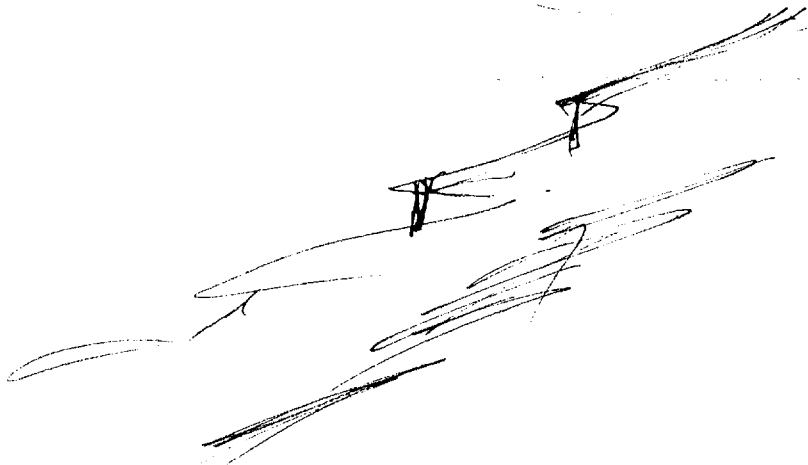
ACK BUK.
STOPS AT
?
(IN ROME)

PEOPLE SOUNDS.
WHITE
DAN

ACK BUK
LIKE
DIRTY WHITE.

ACK BUK.
TIL ROOFS

AI BUK
NEARLY SILENT :
WARM - HOME - TRAVEL
PICTURESQUE.



②

WIP

now ~~MAN~~

SCORION

ROL MK
NOF TOP.

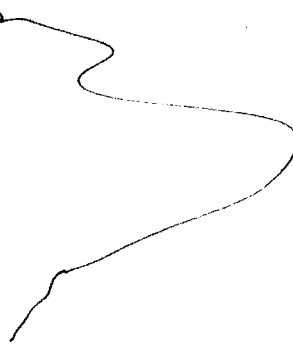
(8)

From 500 FT. Height
Smoke should be visible

miss rule

Beats
calculator

FM 500 FT. Height smoke
should be visible



A coming
out

AI BNC
Really graceful
beautiful.

S2!

S2, D N1 E7 T \$ 1 BOX A/S,

BLUES

WHITES

CURVED

SQUARE

WIDE

LONG

FLAT

LOW

STRUCTURES,

LIVING

QUIET

POSSIBLE SOUNDS,

BUSY

AT BACK

CALM

SOUNDS

POSSIBLE

CALM

HOT

STUFFY

IMPATIENT

APPRECIATIVE

INTERVIEW SUMMARY: SITE IS STRUCTURAL. IT IS A
WIDE AREA W/ LOTS OF WHITE COLOR + VERY
PRETTY BLUES. THERE ARE PEOPLE SOUNDS, MOST
LIKE A CROWD, ~~THEY~~ CALM + APPRECIATIVE, BUT
SOMEWHAT IMPATIENT (JITTERY, LIKE ~~IN~~ SWEETENING
HOT).

S2! D. A1 E7 T I AOL X/S.

AOL BRK
COLLISION
LIONS VS. CHRISTMAS

LATON

FOCUS
ATTENTIVE
POOR
SURPRISE

(4 1/2) I KEEP THINKING THAT ALL THOSE PEOPLE
SHOULD BE ENJOYING THEMSELVES, IF THEY CAME
TOGETHER FOR SOME PURPOSE, BUT I DON'T
GET "JOY" OR "ENTERTAINMENT" AS AN E7.
A CONSPICUOUS LACK OF IT, IN FACT.

4 1/2 small

SWEAT small
DUST TASTE

AOL BRK
AUSCHWITZ.

AOL BRK
FOOT LIKE I JUST RAN my
ARM + ELBOW DOWN A HUGO
WASHED. - HUNT.

SZ: D M E T I A/C A/S.

BLACK
DK BLUE
WHITES
GLOW

TALL
THIN
WIDE
SPIN

AOL RUC
TITAN
(SOME STOCKED
WASH)

K. RUC
NONDOUSNESS

WATCHING
PASSIVE
?

(4 1/2)

"EMBARRASSED FOR" FEELING, AS WITH WATCHING
SOMEONE SHOW UP BUT NOT WANTING TO
TALK DOWN. DISAPPROVAL -

LOOKING UP, SOME SHOULD BE UNPROVEN

AOL RUC
SENATE OF
LIBERTY

AOL RUC
FARMWORK.

12

LOOKING UP, WITH STATION OF VIEW



AS SCENE
THE
DOW
THE
THE
SSE
SUSPENSE

DS

BI BUK
SURPRISE

THE BUK
LIKE A
STATED
COUN.

ALL BUK
BVA
APPROXIMATE

SZ: D M ET T L AOK A/S.

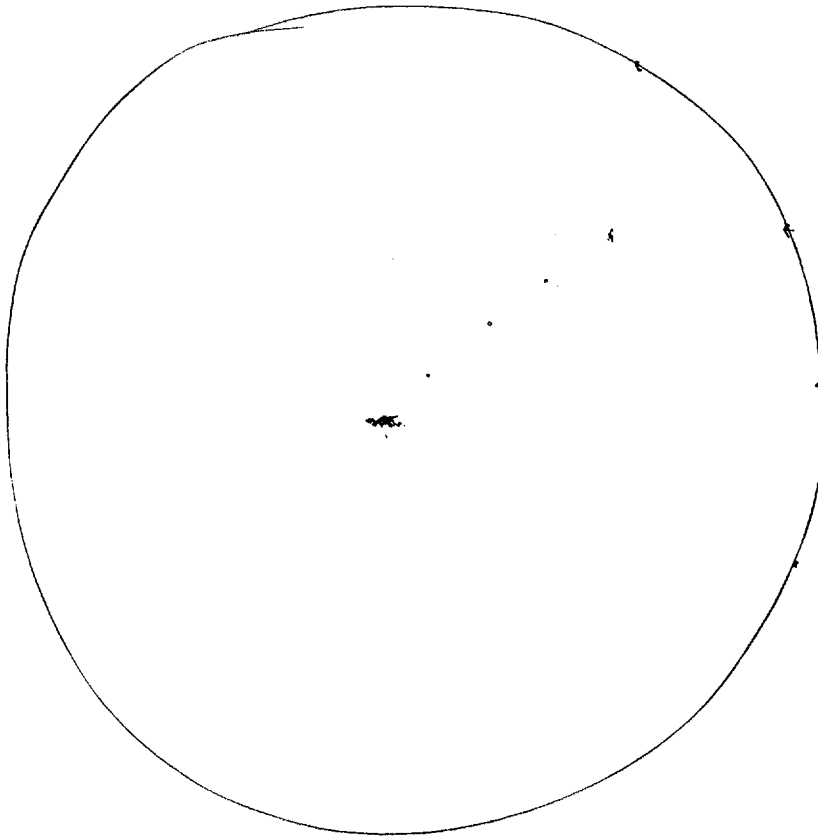
~~AT BUK~~
~~BVA APPROXIMATE~~

DARK BLUE
SUBJECTS
ON INSTRUCTIONS?

DARK BLUE
SUBJECTS
ON INSTRUCTIONS?
WATER

DARK BLUE
ATTRIBUTES
ON INSTRUCTIONS?
DOOR
CLOTH
VARYING
IMPROSSIVE

(14)



INFO OUT.

COMMUNICATION
OUT.

S2: D M E T I FOR A/S

SOUND

TURBULENT

PRESSURE

~~QUIET~~
LOW

A/S
IN WATERS
OF PRESSURE

FIRM

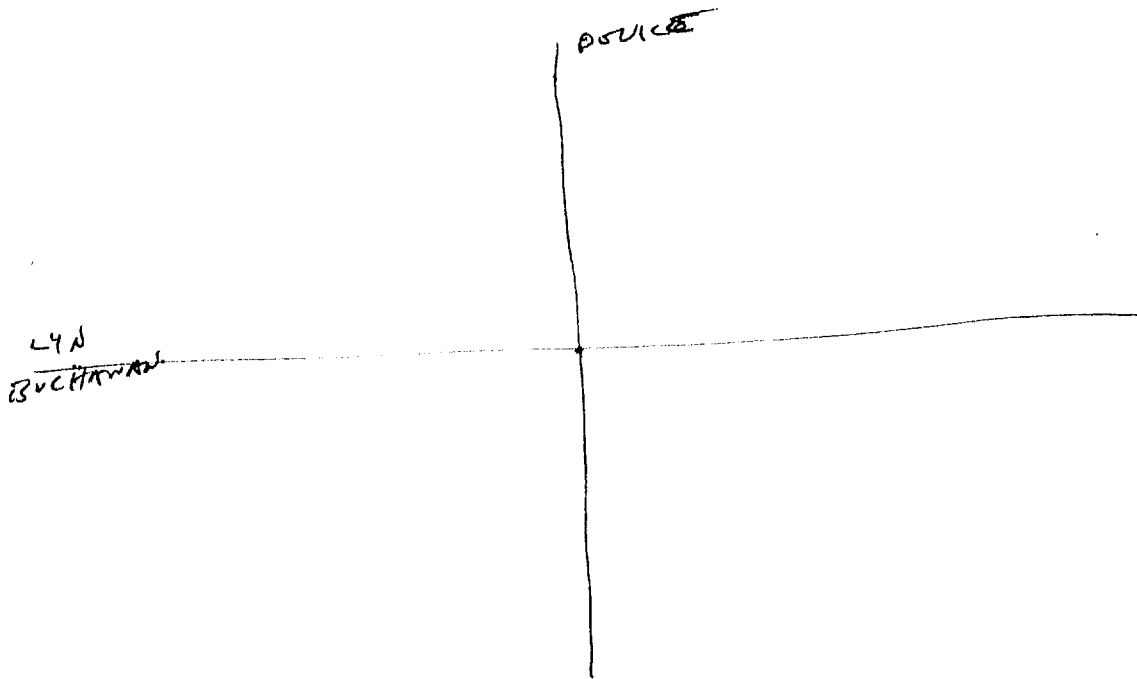
WAS MOSTLY
SOLID

(15)

SL D FI E T I ABE A/S.

FAST
SUNSON

$4\frac{1}{2}$ "FOOT" OF SMTH RADIATING FROM CENTER,
"FOOT" LIKE THE SOLIDITY OF MY HAND IS
AFFECTED BY IT, AS THOUGH IT PASSES THROUGH
SOLIDS, BUT { PUTS "PRESSURE" } ON THING AS IF LOOSE
HAS AN EFFECT



SL P A T I H A B/c
 BLUE SPHON
 SURROUNDING

4 1/2
 FORCE OF BOILING SURROUND BY A
 BALL OF PRESSURE. EVERY CONCEALED
 POINT IN IT PROSES OUTWARD & INWARD
 AT SAME TIME. HAS A VAGUE SOLIDITY.
 H A B/c.
 A BOMB
 BLAST.

ORIGIN

SZ D AI E T L ACZ R/S.
 WILL
 "BIL BANE"

DATA
 BLOS

SPHONIC ONE
 STATE-SP5000

MOXWINE

A: ACROSS
 HALL
 DOWN

D: _____

SOLID

4/12 E COLUMN HAS A FOREIGN OF "AWWWW!"
 ON "OH NO!" AND 4/1 PHYSICAL ELEMENT.

morning



AOL DMC
SOS CALL

ARM MCL
TITANIC

A/S.
VAGUE IMAGE
OF HOW
USUAL WALK

SUMMARY: SITO IS SMTG WHICH SEEMS TO
RADIATE A REGULAR, MANMADE "PRESSURE" —
(FOOLS) LIKE A ~~SEA~~ SERIES OF WALLS OF PRESSURE,
GIVES UNCOMFORTABLE FEELING (LIKE JITTERY "TITANIC" OF
NONVUS SMOG? WHEN YOU'RE TRAPPED IN A HOT
~~FOR~~ STUFFY PLACE + CAN'T DO ANYTHING ABOUT IT.)

(17)

FULL CLOUD ON GROUND
LOOKING UP

SL D M E T I AN N/S.
BRIGHT
LIGHT
BLISS
WHITES
NOISY

TALL

AT BARE
LIKES TO GET
AWAY FROM IT.

NO BOMB
A-BOMB
EXPLOSION.

SURPRISE
LACK OF UNDERSTANDING
NOW-THINKING OBSERVANCES.

SY 1/2
FEELING THAT WHAT THE PEOPLE ARE WATCHING/
OBSERVING HAPPEN TO THEM SELVES CAUSES
REALIZATION THAT IT ALSO HAPPEN TO THEM
IN THE PROCESS - LEADS A FEELING OF
FEAR/DISBELIEF/OBSERVANCE/NOW-COMPREHENSION,
RESULTS SEEM TO BE A PARTIAL EFFECT.

KINDS OF CONCEPTS:

PHYSICAL
LIKE AMESIT BULLY FOLLOWING
BY HUGO IF-WHOLES: CAUGHT UP
IN SOMETHING WHICH DOESN'T CONCERN
THEM, BUT WHICH CAN'T HELP BUT
AFFECT THEM.

DIFFERENT FROM ANYTHING I'VE DONE BEFORE -

(RE)

BVM
PRIOR ORIGINATIONS?

LINES

BUS

WHTO

CLUB

HEIGHT (ANGLE OF VIEW)

PERCIPUL UNUSUALNESS

TINCL

WAVES

PATTONAL (STAINS)

SITS END.

on an
to make.

Reader's Digest FEBRUARY 1986

50TH YEAR

An article a day of enduring significance in condensed permanent booklet form.

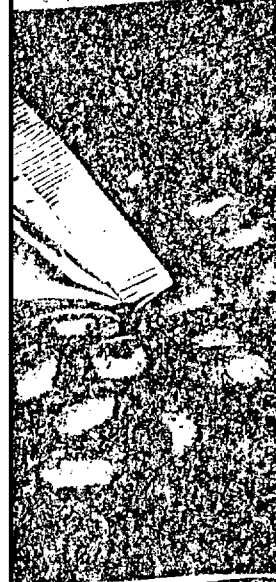
Every evening in a small Yugoslav village, there occurs what skeptics say is a fraud, but millions call a miracle. However one explains them, these visions of the Madonna — and their impact — are extraordinary.

A Village Sees the Light

Condensed from SUNDAY TIMES MAGAZINE GITA SERENY

On a hot afternoon in June 1981, two girls, Ivanka Ivankovic, 15, and Mirjana Dragicevic, 16, went for a walk outside the village of Medjugorje, in southern Yugoslavia. As they passed a hill behind the village, Ivanka saw a bright figure of a smiling young woman ahead of

ILLUSTRATION BY JUDITH A. GROSS. COVER PHOTO BY JAMES HARRIS FOR THE NEW YORK TIMES. PHOTOGRAPH BY JAMES HARRIS FOR THE NEW YORK TIMES. PHOTOGRAPH BY JAMES HARRIS FOR THE NEW YORK TIMES.



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Photo, page 49: Marija, Jakov and Ivan experiencing a vision of the Madonna in the parish house

them. "Look," she said, "the Gospa"—the Madonna. Mirjana didn't look up. "Come on," she said. "It's not very likely she would appear to us, is it?"

Later when they went to the hill with 13-year-old Milka Pavlovic to bring in the sheep, Ivanka pointed to the same place. Now Mirjana and Milka saw the figure too.

The next day Mirjana, Ivanka, Vicka Ivankovic, 16, and Ivan Dragicevic, 16, returned to the hill along with Milka's sister Marija, 16, a calm, sensible girl. Ten-year-old Jakov Colo, Mirjana's cousin, a lively and curious little boy, tagged along. Soon the children saw the apparition again, motioning them up the hill. They obeyed, astonished at how quickly they got to the top. "It was as if we were pulled through the air," Vicka said.

"It was impossible," said Mirjana's uncle who, with many other villagers, had followed them. "It takes at least twelve minutes to get up there, and they made it in about two."

By the time the villagers reached the top, the six children were kneeling on the rocks, praying. The Gospa told them, they said, that this day—Thursday, June 25, 1981—was to be considered the true beginning of her appearances, and that she would return the next day.

News of the visions spread like

wildfire. By Sunday, thousands had congregated on the hill, over which shone a brilliant light, visible to all.

The children described to the crowd what the Gospa looked like. Having identified herself as the "Blessed Virgin Mary," the apparition added, "I come as the Queen of Peace." Soon there occurred the first of many strange phenomena described by eyewitnesses: the word *mir*, "peace" in Serbo-Croatian, appeared in huge flame-colored letters across the night sky, ending above the parish church in Medjugorje.

The parish priest was away on a retreat, but his elderly assistant pointedly ignored the event. It was only when the excitement threatened to turn into religious frenzy that parish officials and local authorities stepped in. The assistant priest and the police interrogated the children. Four doctors, two of them neurologists, examined the young people and stated unequivocally that they were "entirely healthy in mind and body."

During the first week, hundreds of people witnessed the "healing" of a three-year-old boy who had been mute, deaf and virtually paralyzed since birth. (Since then, numerous other healings have been claimed.) Journalists and television crews began to arrive in droves from all over Yugoslavia. The parish priest, Father Jozo Zovko, a Franciscan, returned. Like the police, he was convinced that the events were a case of mass hysteria.

1981
Ble
cin
sud
and
lea
and
huc
occ
wh
san
to
mih
arr
the
que
the
wer
exp
Ov
nat
cun
hou
nat
in
ing
of
lea
con
Y
lea
tri
in
ma
no
bow
ex
sin
bec
fro
joy

1986

A VILLAGE SEES THE LIGHT

But on July 1 he was alone in the church praying when he says he suddenly heard a voice: "Go out and protect the children."

He jumped up, and "as I was leaving, the children ran toward me crying." They begged him to hide them from the police. He concealed them in the parish house where, over the next few days, they saw several visions.

Another Franciscan, Father Tomislav Vlastic, a leading liturgist, arrived weeks later; he believed in the visions from the moment he questioned the children. "For me there was no doubt," he says. "They were having a genuine religious experience."

OVER THE PAST 4½ YEARS, there have been nearly 2000 visions, occurring each evening at the same hour. The young "seers," relaxed, natural, arrive at the parish house in Medjugorje at about five, making their way through the crowds of pilgrims. Half an hour of quiet reading and prayer allows them to concentrate their minds.

Vicka, now 21, is suffering from headaches caused by an inoperable brain cyst and often sees the vision in her bedroom before a home-made altar. Marija and Ivan, both now 20, pray softly, their heads bowed, eyes closed. Jakov, 14, fidgets, looks around and is likely to smile at visitors. It is precisely because of this that the change—from childlike impatience to pure joy once the vision or "ecstasy"

begins—is more apparent in him.

Just after 5:40, they stand side by side facing a wall on which hang a crucifix and a rosary. Suddenly, as if with one movement, they cross themselves, fall to their knees and simultaneously gaze up at the same point. They then listen, smile, or nod their heads. They speak—their lips and throat muscles move—but without making a sound. These movements occur individually, at different moments: they are apparently having different conversations at the same time. Sometimes they nod together—she seems to be saying the same thing to them all.

These days, the visions last about two minutes. But in the past they went on for as long as an hour. During this time the children seem totally unaware of anything around them. "They hear her in Croatian," says Father Slavko Barbaric, a 40-year-old psychotherapist with a Ph.D. in psychosociology from the University of Freiburg (West Germany), who became spiritual adviser for the visionaries in August 1984. "It doesn't mean she actually speaks in Croatian, or for that matter speaks at all. They see and hear her speaking about school and work, the nature of faith, moral questions, as well as the future of the world."

Then, simultaneously and unexpectedly, their eyes and heads shoot up; one or another might sigh *Ode* ("She's gone"), and the expression of enchantment leaves their faces. They make the sign of the cross,

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stand up, smile and talk, then separate to make notes describing what they saw. Their impressions of the Gospa's mood sometimes differ, but the visual details always tally.

The Gospa has told the story of her life to Vicka. "She talked a lot about her childhood," says Vicka, "and a lot about Jesus." To Ivan she has spoken about religion. To little Jakov she has spoken of "children's things."

The visions will continue, the young people say they have been told, until each has received ten special messages—all secrets about future events. Mirjana and Ivanka have already been told their ten secrets and have stopped having daily apparitions. Three have been told nine secrets, Vicka eight.

A NUMBER OF INVESTIGATIONS have tested the validity of the visions. In 1983 a Yugoslav psychiatrist and parapsychologist, Dr. Ludvik Stopar, hypnotized Marija shortly after a vision and found that her account under hypnosis was identical to that in full consciousness. After neuropsychiatric and physical examinations on all the youngsters, he concluded that they were "absolutely normal adolescents with no psychopathological symptoms." Twelve Italian physicians also found no evidence of hypnosis, manipulation or drugs.

In 1984 a team of French doctors under Prof. Henri Joyeux of the University of Montpellier conducted electrocardiograms, electroenceph-

alograms, tests on ocular movements and reflexes, and tests on auditory nerves and larynx-muscle movement. The doctors documented the simultaneous fixing of the gaze on an identical point, with eye movement beginning and ending at the same moment and the cessation of the blinking reflex to sudden light.

The team concluded that the phenomenon was scientifically inexplicable. They defined it as "a state of intense, active prayer, partially disconnected from the exterior world, a state of contemplation and of healthy communication with a definite person whom only they can see, hear and touch."

Prof. Louis Bélanger, an expert on paranormal phenomena at the Theological Faculty of the University of Montreal, is more skeptical. He was present when Vicka seemed to flinch during the ecstasy as fingers were suddenly poked at her eyes. This, he says, shows Vicka was not "disconnected." "She isn't," Father Barbaric replies patiently. "She is in ecstasy—a state in which the subject is partially disconnected."

Professor Bélanger suggests that the youngsters are probably seeing a "vision," not an apparition—something in their minds, not something outside themselves. The vision could, theoretically, be repeated indefinitely by a sort of self-hypnosis.

The communist Yugoslav state has been ambivalent. On the one hand, it has hardly interfered. On the other, it has firmly resisted demands to set up a scientific

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A VILLAGE SEES THE LIGHT

commission to examine the young people, the claimed healings, the radioactivity that allegedly increases daily in the room during visions, and the light phenomena.

So far, more than three million people have visited Medjugorje. Although there are no official pilgrimages (both the Vatican and the bishops' conferences around the world are adopting a "wait and see" attitude), an estimated 50,000 people came on the June 25 anniversary last year.

Bishop Pavao Zanic of Mostar, in whose diocese the Medjugorje parish is located, has voiced the only open church opposition. Parish priests, he asserted, are manipulating the four girls and two youths who say they see the visions.

The only "test" undertaken by the bishop's investigative commission (which includes 13 theologians and three psychiatrists) was when one member tried the medieval test for ecstasy by plunging a long needle into Vicka's shoulder during a vision. She swayed slightly under the pressure from behind, but her face remained blissful. He withdrew the needle and pushed it in again, with the same result. When the bloodstain on her blouse was pointed out to Vicka afterward, she showed surprise.

ALTHOUGH MEDJUGORJE still looks the same, its life has changed pro-

foundly. Virtually the entire population believes that the Virgin Mary appears there daily. This belief, and the messages she conveys through the young people—to "pray, fast, recommit yourselves to God and, above all, be peaceful"—have affected every aspect of the people's existence. Wednesdays and Fridays, for example, are days of fasting for many villagers, as the Gospa has suggested.

Before, there was competition among the farmers, and among area villages. Now there is none. "Before, we used to think we had to work all hours to get done," says one. "Now we stop early and it still gets done." He laughs. "And we don't swear anymore, or get drunk. How can we—and why should we—if the Gospa comes to our village every day?"

The focus of village life is the huge, stark church where Mass is held every evening at six. On weekends, holidays and throughout the summer, services in four languages begin at 6 a.m. and continue the whole day. Confessions are held by as many as 70 priests, sitting out in the fields surrounding the church.

"Before, we were indifferent," says one villager. "Now we care—not just about ourselves and our neighbors, but about all of the parish, and all of the world."

"So how can it all happen?" says Father Barbaric. "Only God knows."



REFORMED SMOKER: A born-again breather. —Anonymous